

Questions and Answers

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وبه و بكلّ نقاط و مراياہ نستعين الحمد لله الذي كاشف الغطاء عن الاسرار التوحيد القديمة من مكتومات
السادسية الالهية المؤنثية و المنازل الكميلية في رتبة البانية و صلى الله على محمد و آله الطيبين الطاهرين و
لعنة الله على اعدائهم اجمعين في كلّ حين و قبل حين و بعد حين الى ابد الآبدين يا حق آمين، و بعد

Question:

In all of the media appearances youve made which specifically deal with the Fatimiyya Order, the centrality of the divine feminine has been strongly emphasized. A particular point I noticed in Nicolas' treatment of the Arabic Bayan was the use of the feminine pronoun for God. The reorientation of the abrahamic current towards a feminine iteration of the godhead has implications spanning that spiritual orientation. One which has been pressing on my thoughts is a transliteration of 'Christ-consciousness' into a Marian or Fatimayyic configuration. Or the Cosmic Christ/Cosmic Mary/Cosmic Fatima. Is this what we see in Rabia, Hildegard, and Tahira? In the contemporary west's understanding of gender these apparent dichotomies seem far less tethered to physiology than what the Bab would have understood.

First, this discussion needs to be framed primarily around first principles (*principia*) and not necessarily historic individuals, although individuals become relevant when we discuss the theophany of persons. In other words, these first principles precede the sacred individuals of history who may embody them. Next, apropos are the traces left behind of the divine feminine *eidai*-archetype from the religion of the ancient Mesopotamians within the Abrahamic tradition itself and what this may reveal to us about the primordial religion of humanity. I will not speak here to either Rābiʿa al-ʿAdawīya of Basra or Hildegard von Bingen because the discussion would take us too far afield into other domains best left for another occasion. However, right from the outset it needs to be emphasized -- and then once more underscored -- that (post)modernist conceptualizations of physiology and biology -- and particularly the way contemporary gender studies and critical theory have

contextualized the entire question of gender -- are completely irrelevant (and not even tangential) to what is being discussed here. So the question is definitely not tethered to physiology whatsoever but rather to first principles (i.e. metaphysics) and the anagogical symbolologies (which in themselves move as animated, multi-contextual ciphers, if you would, within amphibolous trajectories of unfolding on both temporal and atemporal levels) that guide the overall understanding of such principles. In other words, I am speaking to a theophanological methodology, for lack of a better term, which will then offer the basic contextual lens for the later discussion around Theophanocracy. Nevertheless for basic contextualizing purposes history is also important.

Now, to discuss the first point: one can argue that such “reorientation,” as you mention, has always been present as a pre-existing *orientation* (whether latently or explicitly articulated among certain tendencies) within the greater Abrahamic tradition for a very long time. In Judaism it is there in the early part of the **Book of Genesis** itself. The fact that Genesis 3:20 explicitly designates the name of Eve as being some kind of an acrostic to the Hebrew (אֵם כָּל חַיִּים) the “All-Living Mother” (or the “Mother of All-Living”)¹ should give pause and thereby provide clues to anyone that such ideas were present among the early Israelites themselves from the very beginnings of their own tradition; and as much as the post-Babylonian exilic Jewish tradition attempted to whitewash, erase, excise and otherwise obfuscate it altogether, they did not fully succeed in doing so but instead (as the narrational evidence of the Old Testament and then the Talmud shows) they went on to polemicize overt instantiations of the trope of the divine feminine and its *eidai*-archetype(s) among the Canaanites as well as the Babylonians and Assyrians (who had earlier conquered them and who were both intimately connected to the very civilization the Israelites themselves originally sprang from, viz. Sumeria) while, try as they might, never fully succeeding in shedding its traces from themselves completely. I posit that this here is where elements of the overall cultural and ideological schizophrenia around the question within the exoteric milieu of the Abrahamic traditions actually stems from. An interesting question as it may

be, it is not even necessary here to broach speculations around whether *Yahweh* and *Shekinah* represented two competing deities among the early Israelites.

Yet it is here where the late Israelite Jewish demonization of Ishtar/Asherah/Astarte (and the transformation of this Sumero-Babylonian-Assyrian goddess into Eve's antitype specifically in the form of Lilith) -- or, rather, Talmudic and *halakhic* orthodox Judaism's ideological schizophrenia regarding the trope of the divine feminine as a whole -- originates, notwithstanding the fact that the archetype of Eve herself bears distinct and unmistakable imprints of the Ishtar/Asherah/Astarte figure of Mesopotamian mythos. Nevertheless, despite the best efforts to erase the memory of the divine feminine within the later Israelite tradition, the clues were permanently left behind within their own sacred texts and oral traditions; and once we enter into the Kabbalah proper during the late medieval period of the common era, these latent archetypes and *eidai* of the divine feminine that never went away come back and become articulated within the complex metaphysics of the *Shekinah* in that system. Also, tangentially, note here how the *khamsa/hamsa*, which both Islam and Judaism appropriated as a symbol from the ancient Mesopotamians (one designating it as the symbol of the *Shekinah* with the other as the Hand of Fāṭima, with its usage in Islam predating the one in Judaism), was considered by these ancient Mesopotamians as being among the most sacred symbols of their mother goddess, evidence of it even found among the pre-Persian Iranian civilization of the Elamites as well as in southern Arabia and Yemen.

To me, at least, and when pushing further back than even the early Mesopotamian and Sumero-Babylonian-Assyrian religions -- including even the Indus Valley one -- such things demonstrate lingering elements of a primordial religion of humanity (which I hold both the polytheisms and monotheisms to have originally emerged from) -- the *دين الفطرة*, as it were -- where the unicity of the divine was articulated in terms of the *eidai* archetype of the divine feminine as a first principle. In other words, my belief is that early humanity understood (and so practiced) a form of *tawḥīd*, a primal monotheism, as it were, that

characterized and depicted the greater mysteries of being in terms of the one divinity *qua* mother. The Neolithic Çatalhöyük civilization of southern Anatolia, particularly with regard to the effigy of the seated Mother Goddess (which bears an uncanny resemblance to the Venus of Willendorf that is at least 22,000 years older) appears to intuitively substantiate this. The indigenous civilizations offer numerous other explicit clues to that end as well, and this is where I believe the dismissive ideas of those neo-Traditionalists around the question of the divine feminine (such as Julius Evola's, for example, in his *Eros and the Mysteries of Love*) to be completely counter-intuitive and even downright false.

To put it another way, my belief is that the religion of the primordial Adam (what the Bāb indicates in several places with the phrase آدم بديع الفطرة) revolved around the archetype of the divine feminine, which is why I find a seminal Gnostic text such as the Nag Hammadi's "The Apocalypse of Adam"² such a pivotally interesting text to meditate upon -- even beyond the explicit content of the actual narrative it offers with its plot and characters -- and especially in the section where we find the apotheosis of Eve as the Sophia who bears the Revelation from the Pleroma to Adam: i.e. Eve as the primal avatar or the first manifestation of the feminine Godhead, as it were, to whom Adam acts as second in rank as Her *walī* such that She is the Initiatrix, the mediator between heaven and earth, the divine messenger (رسول الله) of that hiero-historical cycle with Adam as the mediator, providential guide and hierophant; She being the Point (نقطة) and Adam Her Mirror (مرآت). Intimations of this doctrine -- and the overall narrational reversal in the story of Adam and Eve³ -- are given explicitly in one notable instance in the Bāb's commentary on the *sūrah* of the Cow (*al-baqara*) where the proverbial "fall" is contextualized as Adam's mistaken approach towards his own wife who (i.e. Eve) is symbolized in this commentary as being the **Tree of Reality** (الشجرة الحقيقية) which elsewhere as a term acts as one of the ciphers indicating the divine theophany as such (ظهور الله). This, then, in essence would make of the Judeo-Christian-Islamic exoteric narrative of Adam, Eve and the fall in both the Old Testament as

well as the Qurʾān by definition an intended veil, a deliberate concealment and obfuscation, as it were, guarding the true narrative around Eve’s real station, if you would: a veil that needs be overcome by the clues left within Abrahamic scripture itself for the true adepts and initiates to piece together in order to take back to its narrational origin (i.e. its *tawīl*). As such what I am speaking of is, for lack of a better designation, an Evenic consciousness, or the *حقيقة حوائية* which is the *حقيقة فاطمية*. Note that in the same commentary on the *sūrah* of the Cow the Bāb explicitly holds that the transfiguration of Eve as the **Tree of Reality** was in fact the theophanic self-disclosure (تجلي) of Fāṭima (ع).

Be that as it may, and beyond what I said at the conclusion of the 2014 **Reality Sandwich** interview with Benton Rooks,⁴ one of the best symbolic significations of this archetype of the feminine godhead occurs in the Kabbalah via its lettrist meditation on the gematria of Adam whereby some Kabbalists propose that the mystery of the feminine godhead can be gleaned from within the three letters of the name of **A-D-M** (אדמ) itself -- here Adam obviously signifying the *Adam Kadmon* within the **Tree of Life** -- such that when the middle letter *daleth* (ד) is taken away we have the word *em* (אם) (mother). Here “Adam” without the *daleth* (ד) represents the cosmic Mother pregnant with her own creation (i.e. the universe; or multiverse, rather, i.e. the *daleth*) such that the totality of the Tree itself, with all of its *sephirot*, represents the universal cosmic Mother; this, even though the word for “tree” (עץ) in Hebrew (as opposed to the Arabic شجرة which is feminine) is grammatically masculine. One can even posit the *daleth* (ד) in Adam as signifying the door or gate (“*bāb*”) to the mysteries of the cosmic Mother (אם), as it were, in the same sense where Muḥammad (ص) represents the city of knowledge to which ‘Alī (ع) acts as the gate and threshold. Another way to configure this on a higher octave is to say that Adam is the embodied manifestation of the Primal Will (مشيئة الاولى) while the Mother is the Godhead who manifests from Herself the Primal Will such that first א and then מ represent the manifest (الظاهر) and the hidden (الباطن) aspects respectively of the divinity with the medial ד between these two

letters representing the Primal Will or Universal Intellect. On a related note, I also draw attention to the Zoharic doctrine that the Messiah -- the re-manifestation of Adam at the end of time -- is in fact the manifestation of the *Shekinah* within the spatiotemporal form of a man. When reading between its lines and beyond its explicit, outward meaning, this specific Zoharic doctrine of the Kabbalah simultaneously foreshadows by inferred implication what I said earlier regarding the true station of Eve (ע).

Beyond that, the rules of Hebrew grammar hold that every noun that ends with the letter ה (*he*, i.e. the Arabic ه) is grammatically feminine. The final letter of the Tetragrammaton (יהוה) holds ה as its final letter which theoretically -- the longstanding debates over the specific construct notwithstanding -- makes the Tetragrammaton as a construct itself to be *eo ipse* grammatically feminine as well. Some of the Kabbalists consider this final ה as representing the *Shekinah* in the 10th sphere of *Malkuth*, with the medial ה representing the *sephira* **Binah**, i.e. the 2nd sphere, from which the second of the four words within the Tree (namely, *briah*) emanates; this, with each of the four letters of the Tetragrammaton representing the four worlds within the Tree (i.e. *atziluth* י, *briah* ה, *yetzirah* ו and *assiah* ה). Nevertheless the supreme manifestation of the *Shekinah* is held to occur in the 1st *sephira* which is **Kether** (the crown).

Now, contrary to popularly received opinion, I will also say here that the divine feminine as an *eidai*c archetype -- or as a symbological lens through and by which a tradition can be contextualized in its highest principles -- is not by definition necessarily a pagan phenomenon at all (that is, when we take the word ‘pagan’ in its negative connotation). That traces of it already occur in the earliest of the Abrahamic scriptures and, moreover, that it phenomenologically reoccurs repeatedly throughout the histories of all three monotheistic faiths is proof of the staying power of this Idea/*eidai*. The historical phenomenon of the *Fedeli d'Amore* within Christianity, Judaism and Islam suffices as additional proof.⁵ Furthermore, when dealing with the divine feminine within a specifically theophanological Abrahamic context, the categories “pagan” and “non-

pagan/monotheism” actually become quite irrelevant dichotomies, because in this domain we have transcended the very content of these registers and are in the presence of a highly elevated form of esotericism, i.e. the *bāṭin* of the *bāṭin*, as it were, where the ultimate reality is superlative Being/Existence Itself (Who simultaneously reveals and conceals Itself through every form) and not merely ‘a being’ among others. As such what defines and exemplifies paganism in this perspective (within the negative connotation of the word) is the inability to see beyond circumscribed forms as such, or to circumscribe a particular form or effigy as being representative of an animated totality; and this is also the Qur’ān’s own definition of paganism when it explicitly criticizes those who construct effigies of wood and stone to which they bow down in worship; and not whether the Godhead, the ultimate reality, or its theophanic personifications are in *principia* either gendered in grammar or ideationally represented in language with a gender. Given this, the charge of paganism (in its negative denotation) can be equally laid as well at the feet of monotheistic exoteric religionists themselves who construct ossifying effigies from circumscribed ideas to which they bow down, and not merely those polytheists who make such circumscriptions from the *materia* of wood and stone.

Now, regarding the question of the feminine grammatical case replete throughout the writings of the Bāb and in the Arabic Bayān particularly -- being one of the incessant points of criticism by his orthodox Muslim detractors about the ungrammatical nature of his Arabic style -- the case can be made that (beyond the apparent linguistic surface of the matter) the usage is deliberate in what it is implicitly attempting to convey about a metaphysical fact from his point of view. There are a few ways to contextualize this. Here I will provide one of its justifications. While taking Shaykhī reverse *hylomorphism* into account (where *matter* مَدَّة, a feminine word, rather than *form* صُورَة becomes the active principle, i.e. فاعل), in Arabic the phrase “primal will” (مَشِيئَة الْاَوَّلَى) is itself grammatically feminine. In the Bayān the Bāb consistently maintains that he is the physical embodiment

of the Primal Will; or, rather, the locus of the manifestation (مظهر) of the talismanic-temple (هيكل) of the universal Primal Will, as it were. With reference to this implied Shaykhī reverse *hylomorphism* as a subtext, whenever we find these feminine grammatical cases in his writings, the Bāb (as the locus of the manifestation of the Primal Will) is in many ways simultaneously asserting to be the active celestial matter to which form is given to all-things (كلّ شيء). Now, Shaykhī esotericism identifies the Super-Celestial Earth of *Lāhūt* (i.e. the divine realm proper and the second divine presence after the ipseity) -- which is the core of this specific realm -- with the Super-Celestial Reality of Fāṭima (ع).⁶ In his own metaphysics, the Primal Will is *Lāhūt* Itself whereby everything in the created world is ultimately generated by It and proceeds from it such that everything we understand within the created world by the concept of ‘divinity’ as such is likewise referable to the Primal Will and not to the ipseity *per se* which transcends all such predications and categorizations. This then provides one contextual justification as to why the Bāb consistently uses feminine grammatical cases within his written Arabic -- a matter which would not have been lost on many among his devoted (and originally Shaykhī) audience (which, in itself, then makes those criticisms of his grammar to not only be beside the point but ultimately irrelevant criticisms as well since the animating intention behind the Bāb’s usage is something entirely different, occurring as it does on a much higher plane than the circumscribed material rigors of the grammarian).

Beyond the symbological femininity of the Primal Will and the realm of *Lāhūt*, in the technical terminology and concepts spawned by the school of Ibn ‘Arabī, discussions around the nature of the ultimate unicity of the ipseity itself are gendered; and these terms and concepts were fully appropriated by the Shaykhīs and the Bābīs with their intended range of meanings intact. I am speaking of the speculative bifurcation made by Ibn ‘Arabī’s school regarding the unknowable essence and ipseity as the “Exclusive Oneness” (احدية) and the “Inclusive Unity” (واحدية), where the first is asserted to be the feminine aspect of the

hidden divine essence (ذات الغيب) with the second as the masculine, and where the *aḥadīya* atemporally precedes the *wāḥidīya*. Without getting into a drawn out technical discussion around these two concepts and what they mean, it should be pointed out here that in one place in his *Futūḥāt al-Makkīyyah* (the Meccan Revelations), Ibn ‘Arabī explicitly asserts that the ultimate secret of the divine essence is to be found within the pronoun هي (“she”) where he cryptically references the “Exclusive Oneness” (احدية). These notions that metaphysically gender God in the feminine were very much operative in the background within the thinking of both Shaykh Aḥmad al-Aḥsā’ī (d. 1826) and his successor as well as with the Bāb -- and probably more so in the latter than even the former.

Finally for this first section of the questions and answers, I briefly draw your attention to the *ghulat mukhammisa* text (appropriated by the Niẓārī Ismā‘ilīs as one of their own proof texts) and known as the *Umm al-Kitāb*⁷ (which at its conclusion becomes a sort of shi‘ified pericope of the Gnostic Nag Hammadi text known as “The Thunder, Perfect Mind”).⁸ In the version of the Persian text edited by the late Russian Orientalist Vladimir Ivanow (d. 1970), in its finale we find a theophanic dramaturgy unfold whereby the fifth Imām Muhammad al-Bāqir (ع) transfigures into all of his illustrious ancestors one by one, culminating with Fāṭima (ع) Who then asserts Her *tout court* divinity while claiming Her father, husband and progeny (ع) to be the ornaments of Her metaphysical (Super-Celestial) Body. While it is nearly impossible, historically speaking, that this text could have had any direct influence on either Shaykh Aḥmad al-Aḥsā’ī or the Bāb, nevertheless this concluding theme of the *Umm al-Kitāb* is very much thematically present with both of them, especially in the former’s *magnum opus* the *Sharḥ al-Zīyāra Jāmi‘ al-Kabīra* (the Commentary on the Greater Visitation Prayer for the Imāms) and the latter’s commentary on the second chapter of the Qur’ān. I mention this because this text -- whatever its actual genealogical antiquity -- is one of the most notable (and, moreover, early) examples of the *aidaic*-archetype of the divine feminine within the Islamic context, regardless as to whether this

text was originally authored by a marginal heterodox sect of Shi'ism or not. What this also demonstrates is that this specific idea of the divine feminine -- and Fāṭima's (ع) divinity specifically -- had found a fertile ground at the very earliest stages of Islamic confessional history while later on becoming fully codified as a veritable article of faith within both the mass and elite pieties of orthodox Twelver Shi'ism itself. In conclusion here, let us not forget the epithet 'the Creatrix' (الفاطر) by which Fāṭima (ع) was referred to by some Ismā'ilīs, an epithet and attribute by which the Bāb specifically refers to Ṭāhirih Qurra'tul-ʿAyn in the sections addressing her in several noted MSS of his **Book of the Five Grades** (*kitāb-i-panj sha'n*); and, of course, in the Bayān Qurra'tul-ʿAyn is explicitly held to be the 'return' (*raja'a*) of Fāṭima (ع).

Another of the refrains across your work has been the Hadith Kumayl, which on more than one occasion you indicated was the pinnacle of Shi'i esotericism, and at another offered it up as the lens through which one could best begin to contextualize the Babi dispensation. I'm not embarrassed to say that I find it somewhat inscrutable on the surface. Is there a commentary, or a cypher, or some sort of exegesis upon the hadith available and accessible to English readers?

Firstly, I should probably mention here that five independent commentaries on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*⁹ were already offered by myself in English: the first being a sub-commentary within **LDM**; the second within my 2008 commentary on the calligram of the **Greatest Name**;¹⁰ two by way of prayer (with the first prayer being part of text of the **Greatest Name** commentary)¹¹ and another within an unpublished work circulated among the **FSO**. Below, after the introductory comments and general orientation around the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* in its Bābī trajectory, a short sixth commentary by way of correspondence will also be offered here as well.

Now, indeed the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* is enigmatically inscrutable, and as it should be to the non-initiate, precisely because it is an *initiating* discourse pointing to a higher reality of things. Given this, there are no fast, easy, cut and dry approaches to it; nor should there be. Intensely spiritual and elevated esoteric truths such as this -- and

especially those highly elevated esoteric and spiritual truths articulated by the Infallibles (ع) -- are not supposed to give their secrets away to just anyone, particularly as with this piece we are in the presence of exactly what the sixth Imām (ع) indicates when he says, “*Verily Our Cause is the Real Truth and the Truth of the Real Truth, and it is the Manifest and the Hidden, and the Hidden of the Hidden, and it is a Secret and the Secret of the Secret, and a secreted Secret, and a Secret concealed by yet another Secret*” (in بصائر التّرجات).¹² As such rather than finding easy answers to its enigmas, one must necessarily struggle in its pathways of meaning, as it were. Instead the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* should be continuously reflected and meditated upon, and for a lifetime if necessary, as a sort of conceptual *dhikr* (mantra). I have spent twenty-eight years (28) now, as of this writing, reflecting and meditating daily upon it -- and in recent years using both my own prayers cited below in their original Arabic composition to that end.

This is so because the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, when approached with the correct attitude or *adab*, can function as the entryway into the universe of High Imamology and the realization of the *Imām-of-ones-being*, i.e. the ‘*aql* (i.e. the Hiero-Intelligence/Nexal Consciousness). This is also why it has elicited such a substantial commentary tradition over nearly twelve-eleven centuries now and why it functioned as such a pivotally important meditative item and referential point to both Shaykh Aḥmad al-Aḥsā’ī as well as the Bāb. As I have said many times, the entire esoteric tradition of Islam with all of its highest insights is encapsulated within the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, not to mention that all of the secrets of wayfaring upon the path to the All-High are contained within it as well. As such the range and scope of its possible interpretations are truly limitless and without end, with each interpretation hued, coloured and nuanced by the given standpoint of the interpreter at the time of their interpretation and with consideration to their given state (حال) and station (مقام) at the specific moment of interpretation, since no divine self-disclosure (تجلی) in an authentic *situs* of knowledge (العلم) ever repeats itself, as “*each day He/It is in a [new] state*”

(كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) (Qurʾān 55:29). In other words, there can never be a definitive, all-encompassing interpretation of it offered by any human. If not scripture, then the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* is certainly a treasured proof-text to every genuine Shiʿi gnostic of whatever approach or tendency, especially (and whatever opinion the naysayers may hold of it) as it comes directly from the first Imām (ع) himself. Without exaggeration, to me at least, to truly know (*maʿrifa*) and love (*ḥubb*) the Eternal Imām (i.e. the Primal Will) is to know and realize the depthless truths of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, for it is a literal gift from the celestial heavens that will not cease to give of itself to the one who properly, sincerely and earnestly engages with it and struggles in its pathways of endless meaning; and I have certainly not found anything better that *orients* a subject to the **Orient of Light** as powerfully and as authentically as it does.

As for the vast commentary literature that this item has spawned over the centuries: Recently during the past few years a publication was put out from Iran by Sayyid Maḥmūd Ṭāherī entitled *The Embellished Goblet* (جام مرصع) (Qum: *intishārāt-i-āyāt-i-ishrāq*, 1394 solar/2015 CE) which is inclusive of twenty-seven (27) of the shorter commentaries on this item translated by Ṭāherī into Persian from Arabic, beginning with the commentary of ʿAllāmiḥ Ḥillī (d. 1325 CE/726 AH) and concluding with Ḥājj Mullā Ḥādī Sabzvārī’s (d. 1873 CE/1289 AH). However, these twenty-seven commentaries are by no means a complete, exhaustive tally of all the commentaries ever penned on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*; nor for that matter was ʿAllāmiḥ Ḥillī the first to ever comment on it either. But it was certainly refreshing to see a contemporary *hawzavī* of Qum include one of the commentaries of Shaykh Aḥmad al-Aḥsāʾī in it, i.e. the shorter commentary from his aforementioned *Sharḥ al-Ziyāra Jāmiʿ al-Kabīra* (the Commentary on the Greater Visitation Prayer for the Imāms) (336-40). That aside, references to the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* can be found literally everywhere in the vast literature of the mystical tradition of Islam, and in virtually all of its branches and tendencies; and (beyond mere references or even quasi-commentaries in

either prose or verse) I have counted well over one-hundred and eighty-nine (189) proper independent commentaries on it -- and I am certain there are bound to be far, far more than even that number among names we have never heard of -- with the longest presently known commentary being that of Mullā ‘Abdu’llāh Zunūzī (d. 1841 CE/1257 AH) which was written during the early nineteenth century and is entitled *The Majestic Lights* (انوار جلیه). This text was edited by the late Siyyid Jalāluddīn Āshtīyānī (d. 2005) during the 1970s and published by the Tehran branch of McGill-Queens University in 1974. This last mentioned commentary by Zunūzī is edited at 383 pages of text and is a specific commentary from the Avicennan-Illuminationist/Akbarian-Ṣadrian speculative gnosis (*‘irfān-i-naẓarī*) perspective of the Shi‘i seminary (*hawza*). Beyond traditional commentaries, the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* also continues to act during contemporary times as the source and subject of numerous graduate and post-graduate university theses, dissertations, monographs as well as countless scholarly articles in Iran.

In English Dwight M. Donaldson penned a somewhat problematic journal article about it in *The Moslem World* Volume 28, Issue 3 (July 1938), 249-57, entitled ‘**Al-Kumail: A Companion of the Secret**’¹³ much of whose sourcing (and the commentary around the sourcing) should not be taken at face value. A good discussion around it can be found in the first volume of Henry Corbin’s *En islam iranien*, which if you read French I encourage you to look at since it is presently the best, most reliable source on the subject in any Western language.¹⁴ I would also look at Bahā’ī scholar Stephen Lambden’s work on it online.¹⁵ A publication was announced during the last decade by the Ismā‘īlī Institute in London, co-authored by Bruce Wannell and Herman Landolt, and entitled *A Tradition of Esoteric Commentary: Imām ‘Alī’s Ḥadīth al-ḥaqīqa*; but nothing has yet appeared and it is not likely that it will any time soon either. Rezā-Shāh Kāzemī (even though he offers a full chapter on another discourse addressed to Kumayl by Imām ‘Alī) briefly touches on it on a single page of his *Justice and Remembrance: Introducing the Spirituality of Imām ‘Alī* (London and New York: I.B. Tauris, 2006), 170.¹⁶

Which brings me to the following, it would appear that for all their pretences to being immersed in all facets of the esoteric tradition(s) of Islam, the Guénonian as well as the Schuonian neo-Traditionalists have generally shied away from offering either any substantial scholarly treatments or original commentaries of their own on this pivotally important item of the esoteric tradition of Islam. My personal view on this reticence and timidity by the neo-Traditionalists is because the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* is by and large sealed to them and also due in large measure to this piece's quite intimate connection to esoteric Shi'ism -- and especially during the past two hundred years to the Shaykhī school and Bābism particularly --- not to mention that the Islam of the neo-Traditionalist school (for all their claims to universalism and the *philosophia perennis*, and whatever the original national and confessional pedigree of one of their eminent contemporary figures) has frankly always been quite acutely sectarian in a specifically Sunnī mould, and so they do not appear to be really all that interested in it and so generally keep their distance from this diadem of Islamic esotericism offered by Imām 'Alī (ع). When engaging with Islamic esotericism and not the Indian Vedanta, most of the central figures of the neo-Traditionalist school appear to have been much more interested in making an idol of Ibn 'Arabī -- but a sanitized Ibn 'Arabī after their own predilections instead of the real thing¹⁷ -- than to earnestly engage with Imām 'Alī's (ع) *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* which, without any exaggeration, veritably contains by inference and allusion the sum total of all the loftiest insights and highest metaphysical speculations by the Great Andalusian Master and within just six short stanzas or (as I specifically label them) 'theophanic sequences'. But whither can one find those seasoned, fair minded and realized gnostics to truly grasp and comprehend this truism?

Be that as it may, if one can theophanologically contextualize the six years of the Bāb's ministry from May 1844 to July 1850 then these six years are the veritable spatiotemporal manifestation that is the theophanic dramaturgy of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* as if it literally came to life as an animated narrative from the *bāṭin*

to the *ẓāhir* telling itself within the space of *dunyā*. And this is precisely how the Bāb himself and all of the early Bābīs conceptualized it as well. In a countless number of his works, and from the earliest stages too, either overtly or by an implied parallelism, the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* acts as a kind of referential refrain (like a chorus to a musical symphony, if you would) throughout the Bāb’s writings. The early Bābī hiero-history by Hājji Mīrzā Jānī Kāshānī (d. 1852), *The Book of the Point of Kāf* (*kitāb-i-nuqṭat’ul-kāf*),¹⁸ is literally strewn and littered with continuous references to it from its opening to closing pages. As a counterweight and juxtaposition to the sanitized, heavily redacted and re-imagined Bahā’ī hagiography he had just translated, E.G. Browne (d. 1926) translated some of Kāshānī’s hiero-history in an epitome as the second appendix to his translation of Mīrzā Ḥusayn Hamadānī’s *New History* (*tarīkh-i-jadīd*) (Cambridge: Cambridge University Press, 1893), 327-396 (see esp. 330).¹⁹ You will see the constant references to the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* even in this shortened epitome of the *kitāb-i-nuqṭat’ul-kāf* by Browne (also see his translator’s introduction for your own general edification, vii.-lii.; and also look at Browne’s actual English introduction to his edition of the *kitāb-i-nuqṭat’ul-kāf* itself which begins from the back of the edition in the linked PDF, xiii.-xcv.).

Now to map out this Bābī theophanic dramaturgy of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* in its unfolding years, which elsewhere is explicitly mapped out by the Bāb himself (but up to only the fifth theophanic sequence) in his **Seven Proofs** (دلائل سبعة):²⁰

- (i.) (كشف سبحات الجلال من غير اشارة) “*The Disclosure of the Majesties of Glorification without indication*” represents the first year (1260-61 AH/1844-5 CE) of the Bāb’s ministry with his declaration and acceptance by Mullā Ḥusayn Bushrū’ī (d. 1849), the *bāb al-bāb*, and the “revelation” of his first major public work, the **Commentary on the Sūrah of Joseph** (12) (تفسير سورة يوسف), the “*Best of Stories*” (احسن القصص), the **Peerless Names** (قيوم الاسماء);²¹ the composition of the eighteen Letters of the Living

(حروف الحی), i.e. his first eighteen disciples; and the Bāb and the 18th disciple Mullā Muḥammad ‘Alī Bārfurūshī Quddūs’ hājī journey together to Mecca and Medīna where at the Ka’ba apparently the Bāb also made some kind of public proclamation. In his own independent commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*,²² regarding this theophanic sequence, the Bāb states “...the ‘glorifications’ are the pure veils [of absoluteness] (حجب البحت) and the unadulterated/transcendental Hidden Cloud of Unknowing (عواء الضرف); and this is the station of the Names and the Attributes whereby ‘ [the divine] Majesty’ represents the station of the Named [i.e. God] from which all attributes are negated...” (150/PDF 2b) (my trans.)

- (ii.) (محو الموهوم و صحو المعلوم) “The negation of all speculation and the realization of what can be realized” represents the second year of the Bāb’s ministry (1261-2 AH/1845-6 CE) wherein the Bāb returned from the hājī journey; was arrested en route to Shīrāz in Bushihr; was brought back to Shīrāz under escort; placed under house arrest by its governor and then publicly made to recant his claim to bābīyat (i.e. gateship and exclusive deputyship to the Hidden Twelfth Imām) at the *Masjid al-Wakīl*; then ordering his disciples to destroy all copies of his **Commentary on the Sūrah of Joseph** and to exercise the discipline of the arcane (*taqīya*) until further notice; whereby in this period a less bold, or “less transcendental” (as Browne characterizes it), and somewhat more orthodox doctrine was set forth that would not antagonize mainstream Shi‘i religious sensibilities. In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states “...the ‘negation of all speculation’ denotes ‘the glorifications’ (التسبحات) and the ‘realization of what can be realized’ is ‘the [divine] Majesty’ (الجلال), and this is the singular reality (الحقيقة الواحدة) but with [its] expressed locutions [occurring instead] within [the world of] multiplicity (كثرة)...” (my trans.) (ibid.)

- (iii.) (هتك الستر لغلبة السر) “*The nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret*” represents the third year of the Bāb’s ministry (1262-3 AH/1846-7 CE) wherein, following the outbreak of a cholera epidemic, the Bāb fled Shīrāz, first, to Isfahān, briefly finding patronage and protection under its Georgian governor Manūchehr Khān Gurjī Mu‘tamid al-Dawlih (d. 1847); but after Manūchehr Khān Gurjī’s death in early 1847, the new governor instead handed the Bāb over to an imperial escort ordered by the premier (and Bābī antichrist) Hājji Mīrzā Āqāsī (d. 1848) who had the Bāb diverted from his route to the capital Tehrān to imperial banishment instead at a mountain fortress in the Western Azerbāijānī town of Mākū (which the Bāb dubbed جبال الباسط). This is also the year wherein the Bāb outright declared himself to be the Mahdī and Twelfth Imām (ع) in person.²³ In his commentary on the Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa, regarding this theophanic sequence, the Bāb states “...and the primary and secondary meaning/signification of this is that whosoever has apprehended it, apprehended it, and whosoever is ignorant of it, is ignorant of it (عرفها) عرفها (من عرفها و جهلها من جهلها)...” (my trans.) (ibid., 151/3a)
- (iv.) (جذب الاحدية لصفة التوحيد) “*The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity*” represents the fourth year of the Bāb’s ministry (1263-4 AH/1847-8 CE) and marks the “revelation” of both the Arabic and Persian Bayāns at Mākū and the elevation of the Bāb’s own claims from maḥdawīya to divinity (and it was here when the Bāb first began using for himself the title “the Primal Point” (نقطة الاولى). This is also the year when Qurra’t’ul-‘Ayn was expelled by Ottoman authorities from the Shī‘i shrine center of the ‘Atabāt in Irāq back to Irān; the year when the Badasht conference in Māzāndārān occurred (i.e. the Bābī dramaturgy of Alamūt) wherein the assembled Bābīs under the leadership of Qurra’t’ul-‘Ayn and Quddūs made their public proclamation claiming the end

of the exoteric dispensation of Islam; the beginning of the Qājār state versus Bābī showdown/armed conflict at the fort of Shaykh Ṭabarsī led by Mullā Ḥusayn Bushrūʿī and Quddūs following the conference of Badasht; and the independent theophanic claims advanced by Quddūs during the siege of Shaykh Ṭabarsī as the Qāʾim (Ariser). In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, “...O Kumayl, the Exclusive Oneness (الاحدية) is your magnetizing attraction (جاذبك) towards the Divine Unicity (الى الله) because your visionary witnessing (مشاهدك) is in/by God (بالله), disclosing therein the coverings and the veils; and the Reality of the Majesty is in the primal [station], the Known is in the second, the Secret in the third, and the Exclusive Oneness in the fourth...”(my trans.) (ibid.)

- (v.) “A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the tablets of the Talismanic-Temples of Unicity” represents the fifth year of the Bāb’s ministry (1264-5 AH/1848-9 CE) wherein occurred his trial in Tabrīz and, on Russian diplomatic insistence to the central government in Tehrān, his banishment from Mākū to a mountainous prison fortress in a remote part of north-western Azerbāijān known as Chihriq (which the Bāb dubbed الجبال الشديدة). In this year the Bābī insurrection and siege at the fort of Shaykh Ṭabarsī was brutally suppressed by Qājār government troops with the majority of its participants, including its two leaders Mullā Ḥusayn Bushrūʿī and Quddūs, massacred. Most significantly in this year (following the death of Quddūs and “in order to console the believers,” as Hājji Mīrzā Jānī Kāshānī puts it) was the appearance or “theophanic manifestation” (ظهور) of Mīrzā Yaḥyā Nūrī *Ṣubḥ-i-Azal* (the Dawn of Pre-Eternity) (d. 1912) and his appointment as the Bāb’s ‘Mirror’ (مرآت) and ‘vicar/successor’ (وصي).²⁴ In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic

sequence, the Bāb states, “...his (i.e. ‘Alī’s) intention, upon Him be peace, is that he (i.e. Kumayl) apprehend the appearance/elucidation (بيان) of the stations of the theophanic manifestation (ظهور) of the [divine] activity (الفعل) and its traces. The Dawn of Pre-Eternity is ‘Alī, upon Him be Peace, and the Sun of Pre-Eternity (الشمس الازل) is Muḥammad, peace be upon Him, and what pertains to Ḥusayn, upon Him be peace; and what illuminates (اشرق) indicates the Imāms, upon Them be peace, and the Light (التور) is Fāṭima, upon Her be peace; and the Talismanic-Temples of Unicity (هياكل التوحيد) indicates the prophets and the inheritors (الانبياء و الاوصياء); and its traces (آثاره) is your station and the station of the Shi‘i (مقامك و مقام الشيعة)...” (my trans.) (ibid.) In his **Seven Proofs**, the Bāb there corresponds this specific theophanic sequence to the fifth verse of Imām Mūḥammad al-Bāqir’s (ع) **Dawn Prayer** (دعاء الصحر) (also known as the دعاء اليباء),²⁵ wherein the attribute of Light (نور) is specifically invoked,²⁶ and here he says it relates to “the Prince of Martyrs” (سيد الشهداء), i.e. Ḥusayn (ع) (دلائل السبعة),²⁷ (ibid., 58). Now, Ḥusayn (حسين) in *abjad* numerology is 128 which when multiplied by two (128 x 2) equals 256 which is نور (light). In the paragraph just above it in the **Seven Proofs**, the Bāb relates this fifth theophanic sequence of the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa* to the fifth year of his ministry, which at the time of writing the **Seven Proofs** had not as yet occurred (it is generally presumed that the **Seven Proofs** was composed somewhere around the later part of the fourth year). Here he tells the recipient of this treatise that if he (i.e. the Bāb’s addressee) does not become perturbed or confused in the coming fifth year, he (i.e. the addressee) shall behold the “*Light Illuminating from the Dawn of Pre-Eternity*” (ibid.)

- (vi.) (فاطف السراج فقد طلع الصبح) “Extinguish the lamp for the Dawn hath indeed Arisen!” represents the sixth and final year of the Bāb’s ministry (1265-6 AH/1849-50 CE)

and is marked by the rise and establishment of the vicegerency (ولاية) of Ṣubḥ-i-Azal over the Bābīs and the “martyrdom” (or execution) of the Bāb by firing squad in Tabrīz on 8 July 1850.²⁷ In his commentary on the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*, regarding this theophanic sequence, the Bāb states, “...the intent here is in this, O Kumayl, that in extinguishing the lamp which your mind, your soul and your spirit treads within the darkness there may dawn upon you the subtilised heart-flux (فؤاد),²⁸ for it [i.e. the subtilised heart-flux] is the Dawn (الصبح)...”

Now, with reference to the previous discussion around Eve (ع) and the divine feminine, let us first briefly examine the esoteric significance of the number six (the number of theophanic sequences to the *Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa*). Because it is the sum and product of its parts (i.e. $1 + 2 + 3 = 6/1 \times 2 \times 3 = 6$), the Pythagoreans and the Platonists considered six to be the perfect number. Generally speaking, in Sufism and esoteric Islam the number six is the number associated with the **Perfect Human Being** (الانسان الكامل) because the **Perfect Human Being** has synthesized within themselves the **five divine presences** (الحضرة الالهية الخمس),²⁹ or the five worlds, with the **Perfect Human Being** being the sixth as the contemplating mirror to the five. Six is the number of inner houses or interior angles to the pentagram, i.e. the most sacred symbol of the Bayān, to which each house is associated first with God (top center) then Muḥammad (ص) (middle center or heart) then ‘Ali (ع) (right) then Fāṭima (ع) (left) then Ḥasan (ع) (bottom right) and finally Ḥusayn (ع) (bottom left).³⁰ These in turn are associated with six specific attributes of God descriptive of the Essence whose combined total letters in Arabic come to nineteen: فرد (Single), حي (Alive), قتيوم (Peerless/Self-Subsistent), حكم (Judge), عدل (Just) and قدّوس (Holy). All of these then are referable to the letter wāw و, which is the second letter of the masculine

pronoun *hūwa* هو, which as a letter represents interiority as such and the Divine Name ‘the Hidden’ (الباطن).

Be that as it may, in the **Book of Genesis** (as well as the Qur‘ān) the world is created by God in six days and the book itself begins with six letters in Hebrew, i.e. (בראשית) *b’reshit* (“in the beginning”). Interestingly enough, some Kabbalists have read these first six letters differently than the conventional reading and derived instead the alternative reading of *bara shīth* (ברא שית) “He/It created the Six.” In Hebrew gematria (as in the Arabic *abjad*) six is the numerical value of the letter *vav* ו and in the first chapter of the **Book of Genesis** it (as the 22nd letter of the verse) is the letter that binds heaven to earth, the celestial to the terrestrial. In the sephirotic Kabbalah the number six itself has been related by some Kabbalists to the second *sephira* (or sphere) known as **Binah**. Now, before proceeding, I pause here briefly to mention that -- although I abandoned the sephirotic system of the Kabbalah of the ten spheres and twenty-two paths for my own system of thirteen spheres and thirty-six pathways over a decade and a half ago -- nevertheless I consider **Binah** (also known as the Great Mother, *Aimma*) and not **Chokhmah** to be the second sphere of the **Tree of Life** and for pretty much similar reasons as what I earlier asserted regarding the primacy of Eve (ע) over Adam (א), since “as above, so below.”

So here now, to conclude this section, I offer a brief Kabbalistic commentary by correspondence whereby I will associate each of the six acrostic letters from which the name of Eve (ע) is formed in Hebrew (אם כל חי) (i.e. “the Mother of All-Living” or “All-Living Mother”) to the six theophanic sequences of the *Ḥadīth Kumayl*/*Ḥadīth al-Ḥaqīqa* and leave any further explanations for a future commentary:

- i.) ⵓ (كشف سبحات الجلال من غير اشارة) “*The Disclosure of the Majesties of Glorification without indication.*”

- ii.) □ (نحو الموهوم و نحو المعلوم) م □ “The negation of all speculation and the realization of what can be realized.”
- iii.) □ (هتك الستّر لغلبة السرّ) ك □ “The nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret.”
- iv.) ♀ (جذب الاحدية لصفة التوحيد) ل ♀ “The attraction of the Divine Oneness by the attributive apprehension of the Divine Unicity.”
- v.) ♂ (نورٌ اشرق من صبح الازل فيلوح على هياكل التوحيد آثاره) ح ♂ “A Light illuminating from the Dawn of Pre-Eternity and shedding its traces upon the tablets of the Talismanic-Temples of Unicity.”
- vi.) ’ (فاطف السّراج فقد طلع الصّبح) ي ’ “Extinguish the lamp for the Dawn hath indeed Arisen!”

(truly) حقاً = 109 = (אם כל חי) (אם כל חי)

Another remark which had been iterated during several of your interviews, and which caught my attention, is the tantalizing nugget that is Theophanocracy. I presume it's my oversight that I've not come across anything regarding the topic, but if you would expand on this topic I would be grateful.

First and foremost, a theory of Theophanocracy, i.e. the rule by theophanies, needs to be located in its basic outlines in the Bābī praxis of the early to middle Bābī periods (1844-63), and especially in the later writings of the Bāb himself. But as well as this, Theophanocracy also occurs within the overall phenomenology of Henry Corbin (d. 1978). *The Book of the Point of Kāf* (*kitāb-i-nuqṭat’ul-kāf*), which I mentioned previously, and particularly in its account regarding multiple theophanic loci of manifestation in the history of early Bābism, is very much a narrational meditation on Theophanocracy. Throughout his later works, and especially *kitāb asmā’ al-kullu-shay’* (the Book of the Names of All-Things)³¹ and *kitāb-i-panj sha’n* (the Book of the Five Grades),³² the Bāb held his disciples to be the theophanic

instantiations of various divine names and attributes with himself (as the embodiment of the universal primal will) as the generating point of these names and attributes. *Kitāb-i-panj sha'n* revolves around seventeen such divine names and attributes and the individuals they are addressed to who are held to archetypally embody them. Given this, within the particular form of dialogue that the Bāb initiated between himself and his disciples, without losing sight of *tawhīd*, we are present to a *Theophany of Persons* discoursing with each other; and when other members of the Bābī hierarchy communicated with each other (and especially with the Bāb), to use now alchemical terminology, we are in the *presence* of *palengenized* adepts -- hence Theophanocracy -- who have *embodied* the *Alchemy of the Word*, as it were, as a result of the spiritual *individuations* of their wayfaring, that when explicitly articulated in such unambiguous yet transcendently sonorous tonalities, constitutes the loftiest horizons, the highest realizations of the Shi'ite *magnum opus* (nay, the Shi'ite *opus* has recited itself to *Itself*). A great example of what I mean by this are in the expressive dialogues seen in the theophanological refrains by which the Bāb addresses Ṣubḥ-i-Azal in those series of epistles appointing him as his successor:

“...You are I and I am You (انت انا و انا انت), He and I (هو و انا), He and You (هو و انت), God, and I am God and You are God (الله و انا الله و انت الله) ” ; “...this is a Book from God the Protector, the Peerless Self-Subsistent unto God the Protector, the Peerless Self-Subsistent (هذا كتاب من)...this is a Book from ‘Alī before Nabīl, the Remembrance onto the Worlds, unto He whose name is equivalent to the Name of the One, the Remembrance onto the Worlds. O Name of the One (يا اسم الوحيد), protect that which has been revealed in the Bayān and command by it, for verily You are a Mighty way of Truth...;” or “O Name of the Pre-Eternal (يا اسم الازل), verily, I testify that there is no other God besides Me the Tremendous, the Best Beloved, and then I testify that there is no other God besides You the Protector, the Peerless Self-Subsistent (ان يا اسم الازل فالشهد على الله لا اله الا انا العزيز المحبوب ثم اشهد على الله لا)...And if God manifests one like unto You, he is accounted by God as the

one singular inheritor of the Cause...And if God manifests grandeur in Your days, manifest the Eight Paths (i.e. the remaining chapters of the Arabic Bayān)...We have made the distributor of the tablets which have been written of the versical-signs of God a deliverance to the One Supreme” (وحيد الاعلى, i.e. Ṣubḥ-i-Azal)...

A few words about the history and development of the term itself are in order now. Theophanocracy was a term I first coined in email during the course of a public discussion on the academic listserv talisman@indiana.edu in mid 1995. A gentleman in Omaha, Nebraska was broaching the topic of “the marriage of Ibn ‘Arabī with Thomas Jefferson” and as consequence of his insight I first coined the neologism. However, a theory of Theophanocracy -- while still even now in its developmental stages -- has come a very long way since that time, with many of its assumptions today being far more radical than those of the mid 1990s, especially given the fact that since that period I have largely come to reject many of the operative assumptions behind Jeffersonian liberalism: Jeffersonian liberalism which is the theory behind a largely failed North American white settler colonial project that not only did not deliver genuine social egalitarianism and economic equality anywhere but instead (besides its dark, checkered legacy of genocide of the native populations with the wholesale land and resource theft of these people, not to mention the slavery of Africans which actually built the so called “city on a hill” that is America) sowed the very seeds of the toxically classist and racially discriminatory *ahrimanic* neoliberal global capitalist order we see before us today that is responsible for the large-scale catastrophic ecocide perpetrated against the planet (a “crime against existence” itself) while simultaneously aiding and facilitating (via its internal contradictions) the re-rise of fascism and the demonic nazi-esque white supremacy during this second decade of the 21st century.

Instead since that time I have opted for much more leftwing and Marxian oriented discourses in the political theories I choose to bounce off the theophanology of a

Theophanocratic political theory with. Deep Ecology,³³ Latin American Liberation Theology,³⁴ Critical Pedagogy,³⁵ the ideas of Paulo Freire,³⁶ Franz Fanon,³⁷ Hannah Arendt,³⁸ Iranian Jalāl Āl-e Aḥmad,³⁹ Palestinians Edward Saʿīd and⁴⁰ Joseph Massad,⁴¹ Charles W. Mills' **The Racial Contract**⁴² and Hakim Bey's (Peter Lamborn Wilson) **Temporary Autonomous Zone** (TAZ),⁴³ permaculture together with what may be labelled as '*Indigenocentric Third Worldism*', are quite important as secondary discursive lenses and theoretical building blocs through and around which a long term critical Theophanocratic theory may be better fleshed out and conceptually detailed. But, as should be patently obvious, I am neither a Marxist nor uncritically subscribe to its dialectical materialism (which I find quite a limited, limiting and narrow lens to look at the world through). However, even with that, a critical engagement with -- and a careful, systematic reading of -- Karl Marx's first volume of **Das Kapital**⁴⁴ is essential to any basic understanding of how this toxic neoliberal capitalist world order actually works in its proverbial nuts and bolts. And while Marxism itself cannot be made into a meta-narrative or taken as a 'metaphysics' within such a perspective as a theory of Theophanocracy, it is still very much a useful sociological lens of critique to at least examine the toxicities and structural flaws and contradictions in this (post)modern world. That is also why I often say that one should critically (and neutrally) read and meditate upon René Guénon's **The Reign of Quantity and the Sign of the Times**⁴⁵ together with Marx's **Das Kapital** while reaching novel conclusions of one's own about the greater problems of the world via a synthesis as well as a transcendence of both perspectives, since Guénonianism on its own has some seriously fatal and dangerous flaws attached to it as does Marxism on its own. The ideas of Thorstein Veblen⁴⁶ around "conspicuous consumption" are also quite relevant to the theory of Theophanocracy, and I should mention that Italian social scientist Guido Giacomini Preparata has been bouncing off Veblen to Rudolf Steiner⁴⁷ (as I do with Bābism) for some time now.

At the moment, there are seven basic guiding axioms to the political theory of Theophanocracy: **(1)** the pivoting centrality of God/the Pure Spirit and Its theophanic self-

disclosure in all things. As should be obvious, I am speaking here about the theosophic God of high esotericism, the Living Divinity within all forms and experiences, and not the static, authoritarian deity belonging to the exoteric religious dogma of church, mosque and synagogue (which by definition makes of all presently formulated notions of ‘theocracy’ into dangerously flawed human constructs and so permutations of ideological authoritarianism); **(2)** the rejection of all forms, all systems and all types and notions of authoritarianism (which is inclusive of both localized authoritarian political structures as well as imperialism and colonialism both, being that these two often act in structurally fluid forms yet by nature are authoritarian and abusive while often externally propping up localized authoritarian political structures; not to mention classism, racism and sexism, which are three intrinsically linked social epiphenomenon always acting in one form or another as the pillars to any authoritarian system); **(3)** the sacrality of the Earth and of the four elements (i.e. Air, Fire, Water and Earth) and (per the injunction in section 11 of chapter 9 to the Persian Bayān as set out by Şubḥ-i-Azal) the prohibition in the buying, selling, commerce and trade of the four elements; **(4)** the complete rejection of the neoliberal “market” capitalist system -- including corporatism and corporatocracy -- in its entirety together with its technocentrism and ecophobia (with the revolutionary dismantling of all the insidious epistemologies, perspectives, assumptions and mechanisms undergirding it), and its replacement by a communitarian-universalist, ecocentric, post-industrial, post-technocentric (because technology is supposed to be merely a tool and not an end in itself), global indigenizing and non-authoritarian democratic socialist order (i.e. a thoroughly spiritualized radical Green social democracy); **(5)** the full augmentation of the concept of human rights beyond the presently circumscribed liberal modernist secular (i.e. so-called “European Enlightenment”) notions of right(s), with the definition(s) of the individual to include the reality of the Spirit itself as the actor and anchor within the individual (in which, and by which, and through which, the individual ontologically occurs, subsists, exists and ultimately *individuates* and beyond); and, as a consequence of this, the

expansion of the very jurisprudential notion of ‘right(s)’ to include all animal, plant and vegetative, mineral and bacteriological life-forms in its primary orbit of discussion as well (with an unequivocal recognition of their sentience) within any future jurisprudence of ‘right(s)’ as such; (6) the universal implementation of an egalitarian and critical theophanological pedagogy that utilizes as its starting point the insights offered by Brazilian Paulo Freire⁴⁸ in his magisterial **The Pedagogy of the Oppressed**⁴⁹ (as well as Franz Fanon’s in his **The Wretched of the Earth**)⁵⁰ but one that goes well beyond them in both the larger conceptualization and contextualization of the greater issues involved around the question(s) of pedagogy as such; because such a pedagogy, when widely implemented across modalities and disciplines, would eventually become the first line of defence (and combat) against any and all creeping tendencies to authoritarianism, classism/racism/sexism, corporatism/corporatocracy, inequality, ecocide and the continued abuse of the non-human creatures and life-forms upon it, etc.; in short such a pedagogy can become the ultimate weapon against the capitalist “market” neo-liberal world order; and (7) *ethicocentrism*, meaning that beyond what either scripture(s), texts, philosophies or consensus realities may hold, a purposed teleology to the universe/multiverse actually exists and is true with the basic notions of right and wrong, good and evil, and especially “the golden rule” -- albeit expressed differently on an outward level between cultures and civilizations (and even species) -- recognized as existing everywhere and as such inherently woven into the very ontic fabric of being/existence itself by its Creator: axiomatic *eidai* which in turn can be discovered and demonstrated as concrete (and not merely subjective) empirical facts whether through the observation of (and interaction with) the laws of Nature or by introspective deductive and/or inductive methodologies, or processes not unlike the Platonic *anamnesis* and other similar discursive-meditative approaches.⁵¹

Now, the question of hierarchy is one that has become an incessant problem whenever esotericists have ventured into the political domain, where eventually esoteric spirituality and metaphysics have come to find themselves in the service of the worst forms

of rightwing authoritarianism imaginable. The Guénonian-Evolian-Schuonian neo-Traditionalists are a classic example of this, where after the awful experience of the Schuon cult of the Maryamīyah -- with all the malevolent seeds it sowed -- their contemporary dark, inverted transmorgification and descent into Duginism has made them now become the open handmaidens of a resurgent 21st century fascism and the Satanism which undergirds it all.⁵² However, they are not alone, and much of the New Age and the conspiracy culture around it has likewise fallen into similar traps. Given its acutely critical approach to the problem of authoritarianism itself, not to mention its ultimate spiritual source being in Shaykhism and Bābism, Theophanocracy short circuits even the possibility of an esoteric organization or movement, such as for example the **FSO**, of falling into such traps in the first place. In other words, and as I briefly mentioned at the conclusion of **LDM**, an esoteric spirituality of the Left is very much a possibility and one especially that does not shy away from the word 'Revolution'. The historical example of the post-Bāb trajectory of Iranian history in the political activism of the Bayānīs for five decades afterwards (and more) is a solid case in point. The Bayānīs were directly responsible for toppling the authoritarianism of the Qājār dynasty and state via the Iranian Constitutional Revolution of 1905-09 while during and after it seeding the liberal social democratic ideals and consciousness of the nationalist non-Marxian wing of the Iranian Left which then confronted the Pahlavi dictatorship. In fact, whether acknowledged or not, Mossadegh himself as well as the nationalization of oil was a product of the Revolution initiated by the Bāb in 1844 since it was within the covers of the Persian Bayān where the veritable concept of a 'nationalization' of Iran under a conceived Bayānī state was first articulated, to my knowledge anyway, during the nineteenth century -- and this was a leftwing nationalism that did not become poisoned by those dislocative racialist, proto-fascist ideas imported later into Iran from Europe. So it is no surprise then that all of the initial revolutionaries of the Iranian Constitutional Revolution came directly out of Bābism, a fact that only now (together with its range and extent) is becoming more widely appreciated. However, it is

now also time to augment and expand the struggle of these Bābīs and on to a global scale, since the proverbial ‘enemy’ is daily entrenching itself more and more within a system that is global and which will in fact destroy this planet and all life upon it if not confronted and toppled as the Bābīs confronted and ultimately toppled the Qājārs.

Your recent interview on the Glitch Bottle podcast was really a pleasure to hear. I was interested to hear your thoughts on theurgy. I am utterly new to this angle on spiritual development, having myself been exclusively a contemplative. Do you see living a Bayani life as inherently theurgistic, or is magical practice merely harmonious to that life? Does the average workaday Bayani do banishings and invoke spirits? I've only recently dipped my toes into such practices, and I really lack the orientation and context to truly clue me in to what is what.

I’ll keep my comments very general in this final section because it is a huge topic with many byways and countless detours of discussion better left for another occasion.

Now, prayer and *dhikr* (mantra) are all forms of practical theurgy; or, to put it in a better way, prayer and *dhikr* (mantra) *are* theurgy in practice without which there is no theurgical process whatsoever. This is why I believe that any form of esoteric spirituality which does not involve a deep and consistent daily prayer/mantra regimen (nay, any praxis not foundationally established and rooted in prayer/mantra) is nothing more than empty sophistry, intellectual mind (or Wittgensteinian language) games, identity politics by other means and so ultimately a vacuous costume party -- which in our times (especially in the West, and particularly among many North American, western European and Australasian bourgeois New Age hipster cultures and also among countless self-professed contemporary Guénonian-Evolian-Schuonian neo-Traditionalists as well) is quite prevalent -- and nothing more.⁵³

The Islamic *ṣalāt/namāz* -- from its precise sequence of movements to the formula of the words uttered -- is a form of theurgy. The *dū‘ā* of the Infallibles (ع) is both theurgy while simultaneously conveying an esoteric doctrine through its means. In his commentary on Mullā Ṣadrā’s *Wisdom of the Throne* (شرح العرشية), Shaykh Aḥmad al-Aḥsā’ī says, “*Practicing is the cause of the rule-based light called practical (‘amalī) potential; knowing is the cause of the cosmic*

light called cognitive or theoretical (‘ilmī) potential. And through practicing (‘amal) the depths of knowing (‘ilm) are fathomed; through knowing the depths of practicing are fathomed.”⁵⁴ In other words, it is via the practice of ṣalāt/namāz, dhikr and dū‘ā together whereby, to put it in another specific context in which Shaykh Aḥmad al-Aḥsā’ī puts it, the alchemical body of ascension (i.e. the palingenetic body of resurrection) is created by the adept and by which the station of the fu‘ād (فؤاد) (i.e. the subtilised heart-flux/blaze-flux/heart-blaze)⁵⁵ -- which is existence/being (وجود) itself and which the Bāb glosses as being the cipher for “the Dawn” (الصّبح) in his commentary on the Ḥadīth Kumayl/Ḥadīth al-Ḥaqīqa -- is attained. Another way to convey this principle is how Jibrā‘īl Khurramābādī (7th century AH), the author of the *Gift of the Faqīr* (تحفة الفقير), specifically conveys it when he says, “And the [Sufi] masters -- may the good favours of God be upon them all -- have declared that the dhikr [i.e. mantra] is an extension of the Providential Guidance (wilāya, i.e. spiritual authority and proximity to God). Whosoever has been bestowed the bounty of [possessing] the dhikr has been granted the Providential Guidance (wilāya) itself, and whosoever has been made bereft of [or ‘forbidden from’] it has been demoted from the Providential Guidance (wilāya)...” (my trans.)⁵⁶

The Bayānī devotional writings in the grade of prayer (as well as in its other grades) are, by and large, augmented doxological novelizations deriving from the sacred wellsprings of the Qur‘ān, the Imāmī ḥadīth and the dū‘ā of the Infallibles (ع). In fact, and as the Bayānī doctrine itself holds about itself, the entire sacred corpus of the writings of the Bāb and Ṣubḥ-i-Azal are the very continuations of them. While the contemporary fundamentalisms (together with the modernist process of the institutional routinization of charisma) have largely obscured this point that was taken as axiomatic in another period and in a different time among Muslims, this is not a controversial idea in the world of esoteric Islam at all. In fact the Sūfīs and the Ismā‘īlīs have taken the writings and utterances of their own guides, masters and imāms in an identical light as well. The only controversy is in this, that the Bayān openly and brazenly states what others have largely

conveyed and contextualized via allusions, subtle indications and through the discipline of the arcane (*taqīya*); and that is, that even though Muḥammad is indeed the Seal of the Prophets (ص), the actual Revelation of Tawḥīd and the theophanic self-disclosures of the All-High can never ever actually cease unless, that is, the world itself ceases to exist. As such, whether acknowledged or not, there must always exist in the world a Living Proof (حجة الحية) who is the Talismanic-Temple (هيكل) of this eternal Revelation of Tawḥīd, the Mirror (مرآت) for these ceaseless theophanic-disclosures, who maintains within themselves the *eidai*c-archetypal principle of Peerless Self-Subsistence (قيومية) and so via this *eidai*c-archetype they become an *embodification* of the eternal Qā'im (the One Who Arises) Who is *already-always* 'arising' or 'dawning' as the Primal Will, the Eternal Imām: the Eternal Imām Who is necessarily *hidden* (*ghayb*) to the non-initiates, the spiritually blind and the unripe but present and always *manifest* (*ẓāhir*) to those who have realized "the Dawn" (الصبح) of their own existence/being, that is, the blaze-heart/blaze-flux/subtilised heart-flux or *fu'ād* (فؤاد), the *Imām-of-ones-being*, i.e. the 'aql (Hiero-Intelligence/Nexal Consciousness). The Bayānī writings (especially the prayers and *dhikrs*) offer just such a path of spiritual self-realization, *palingenesis* and *theosis*, to anyone who sincerely and earnestly engages with them in the correct and proper manner, and this is its theurgy.

Now, whether consciously or unconsciously performed, one of the dual functions of high magic or theurgy is to invoke and to banish. Often this process also occurs in a sort of phenomenological synergy where what is invoked -- say, one of the names of God or even an angelic presence -- automatically banishes by its very invocation. Of course, the efficacy therein is always dependent on the intention (نية) and the sincerity (صدق), not to mention the state (حال) and the station (مقام), of the invoker; and there is always also the timing factor. Be that as it may, in effective theurgy, whenever the Light banishes the darkness through invocation it does so either by absorbing it or by erasing its presence. Whensoever it does not do so, even in the hands of a seasoned and experienced theurgist, inner or outer, this is

because the presence of such darkness (whatever it may be) subsists within the scales of a larger ontological equilibrium of necessity determined by the wisdom of providence itself, as it were, whereby this darkness (whatever its nature) occurs within the greater nexus of a larger metaphysical ecology of things. Nevertheless, whatever it may be, inner or outer, the Light *already-always* subdues the darkness, for “*the light shineth in the darkness; and the darkness comprehended it not*” (NT, John 1:5).

Finally, beyond the Bayānī writings and the profoundly dense esoteric, spiritual doctrine that issues therefrom, what also ties everything together is the calligram of the **Greatest Name of God** (اسم الله الاعظم), the **Seal of Solomon**, or the **Seven Seals** (my commentary upon which I have already referred to).⁵⁷ This is the key to everything stated above; a symbol that must be continually visualized and contemplated; and it is the celestial vehicle as well as the sword and the weapon, the shield and armour, the ladder and the steed of this particular path. The **Greatest Name of God** also literally chooses its own.

و السلام و التور على من اتبع العلامات و الاشارات من اشراقات الهدى و الحمد لله نور العالمين

¹ Which, for its part, I find to be quite a fascinating and direct one to one correspondence with the Sanskrit मज्जीवनी (*majivani*) which one often comes across in specifically *Shakta* texts of Indian Tantrism such as, for instance, the *Devi Mahatmya*, https://en.wikipedia.org/wiki/Devi_Mahatmya.

² <http://gnosis.org/naghamm/adam.html>

³ What I believe to be the actual meaning behind Shaykh Aḥmad al-Aḥsāʾī's cryptic “the mystery of reversal and the secret of the chief” (سر التكنيس في رمز الرئيس).

⁴ <http://realitysandwich.com/219826/ayahuasca-and-the-godhead-an-interview-with-wahid-azal-of-the-the-fatimiya-sufi-order/>

⁵ That certain deceased contemporaries have corrupted this notion within their own praxis with the abusive rightwing, crypto-fascist cults they have founded does not remotely begin to discredit the genuine purity of what this represents in its essence.

⁶ See Corbin's comments and translation in Chapter II, Section 1, of his *Spiritual Body and Celestial Earth: From Mazdean Iran to Shī'ite Iran*, Trans. Nancy Pearson (Princeton: Princeton University Press: 1977), 51-73.

⁷ <http://www.iranicaonline.org/articles/omm-al-ketab>

⁸ <http://gnosis.org/naghamm/thunder.html>

⁹ <http://wahidazal.blogspot.de/2011/07/hadith-kumayl-or-hadith-al-haqiqah-of.html>

¹⁰ <https://sites.google.com/site/wahidazal66/GreatestNameCommentary.pdf>

¹¹ To wit,

a.) Hū! In the Name of God the Most Praised, the Most Glorified, the Most Holy in the Highest Altitude of the Sanctification of the Glorification of the Holiness of Elevated Sublimity and Transcendence! Say, O Thou Who art the Light of all lights Effusing the illumination of the Radiance of Thy Being by the blinding Godly Scintillance of the dazzling Divine Brilliance from the Fire of the Morning-Dawn Arisen! O my God, verily I testify at the Throne of the Resplendent Sun of Thy Pre-Eternal Oneness which hath ignited the Manifestations of those flames of holiness glaring the flares of the mirrored rays of the Revelation of the Unity of Thy Glory Self-Disclosing the Theophanic transfigurations of the manifestation of Thy Solitary, Most Singular and Unchanging Face which hath already always annihilated all-things! And O Thou Who art That inhabitant Sovereign of the horizons of my self unveiling the Singularity of Thy perspicuous Reality within the Selves of my horizon! Thou art indeed the Most Manifest and the Most Hidden as the Absolute Manifestation of the Ultimately Hidden! I verily, O my God, testify that Thou art That Who hath left Thy traces imprinted upon the Talismanic-Temples of Thy Unicity by the vestigial signs of the unifying ecstatic attractions of Thy Unicitarianism from a firstness before all firstness unto a lastness after all lastness! O my God, I verily testify at the vision effacing nullificative annihilation of the secret by the victorious rending of the veils off the secreted mysteries of Thy Secret through the apophatic negation of all speculation and the realization of That Realized Reality that is Thee Alone, the Truly Real; for I verily, O my God, testify by the disclosures of the regality of Thy Majesties of Glorification without indication from the locus of Thy Post-Eternity to the situs of Thy Everlastingness within the axis of Thy Durationless Perpetuity by the unveilings of Thy Endlessness from a beginning of no beginning unto an end of no end, for Thou art the Godhead and there is no other god but Thee Alone within Thee Alone by Thee Alone from Thee Alone and to Thee Alone, Truly, Truly!

b.) In the Name of God the Compassionate, the Merciful! O God, blessings and salutations be upon Muḥammad and the Family of Muḥammad, the manifestations of Thy Logos-Self and the Greatest Name! Glorified art Thou, O God my God, how Mighty is Thy Singularity and how Mighty are the Majesties of Glorification without indication! No other god is there besides Thee, O God, verily I am among the invokers! Glorified art Thou, O God my God, how Mighty is Thy Life and how Mighty is the apophatic negation of all speculation and the realization of that which can be realized! No other god is there besides Thee, O God, verily I am among the prostrators! Glorified art Thou, O God my God, how Mighty is Thy Peerlessness/Self-Subsistence and how Mighty is the nullificative annihilation of the secret by the victorious rending of the veil off the mystery of the secret! No other god is there besides Thee, O God, verily I am among the thankful! Glorified art Thou, O God my God, how Mighty is Thy Wisdom and how Mighty is the ecstatic attraction of the Divine Exclusive Oneness by the attributive apprehension of the Divine Unicity! No other god is there besides Thee, O God, verily I am among the certain! Glorified art Thou, O God my God, how Mighty is Thy Justice and how Mighty is a Light Illuminating from the Dawn of Pre-Eternity and shedding its traces upon the Talismanic-Temples of Unicity! No other god is there besides Thee, O God, verily I am among the well-secure! Glorified art Thou, O God my God, how Mighty is Thy Holiness and how Mighty is the Dawning of Thy Face! No other god is there besides Thee, O God, verily I am among the faithful believers! And the blessings of God be upon Muḥammad and the Family of Muḥammad, the Pure; and the curses of God be upon all of Their enemies; and praise be unto God, the Lord of all the Worlds!

إِنَّ أَمْرَنَا هُوَ الْحَقُّ وَحَقُّ الْحَقِّ وَهُوَ الظَّاهِرُ وَالْبَاطِنُ وَبَاطِنُ الْبَاطِنِ وَهُوَ سِرٌّ وَسِرُّ السِّرِّ وَسِرُّ مُسْتَسِرٍّ وَسِرٌّ مُقْتَعٍ بِالسِّرِّ

¹³ <https://www.mediafire.com/file/v92bfq51nvnvlu/Donaldson%20kumayl.pdf>

¹⁴ <http://libgen.io/book/index.php?md5=A2802BEA19696771DB2A57426EA06EF8>, see particularly 110-118, 131, 245n., 304 and 309; he also addresses it in **Tome II** at 15, 75 and 151

<http://libgen.io/book/index.php?md5=1A44C81EB140BB231330C896356E8EF6>; in **Tome III** at 179-180 and 187; and in **Tome IV** only at 408ff and 421ff

<http://libgen.io/book/index.php?md5=18F0A3507EB9875073E4FB939721EDCA> .

¹⁵ <http://hurqalya.ucmerced.edu/node/682>

<http://hurqalya.ucmerced.edu/node/683>

<http://hurqalya.ucmerced.edu/node/684>

¹⁶ <http://libgen.io/book/index.php?md5=9F383CF0A75AF6CE9EF9162BD816B4EA>

¹⁷ https://www.academia.edu/31936474/De-Semitizing_Ibn_%CA%BFArab%C4%AB_Aryanism_and_the_Schuonian_Discourse_of_Religious_Authenticity

¹⁸ <https://archive.org/details/NuqtatulKaforiginalE.G.BrowneEdition>

¹⁹ <https://archive.org/details/cu31924102028549>

²⁰ See page 58 in the printed edition <http://www.h-net.msu.edu/~bahai/areprint/bab/A-F/dalail/dalail.pdf>

²¹ <http://www.bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0>

²² <https://www.mediafire.com/file/6ralvz4i23crvfH/Hadith%20Al-HaqqiqaBAB1.pdf>

²³ The actual proclamation of *maḥdawīya* can be found in *qismatī az alvāh-i-khaṭṭ-i-nuqṭa-i-ūla* va *āqā ḥusayn-i-kātib* (Segments from the tablets in the handwriting of the Primal Point and *Āqā Ḥusayn* the scribe) (n.p., n.d.), online, <http://bayanic.com/showPict.php?id=some> (original pagination) 12-13 (digital pagination: 23-4).

²⁴ ...After the martyrdom of Hazrat-i-Kuddūs and his companions, the Master was filled with sadness, until such time as the writings of Jenāb-i-Ezel met his gaze, when, through the violence of his delight, he rose up and sat down several times, pouring forth his gratitude to the God whom he worshipped...About forty days after his departure the news of the martyrdom of Hazrat-i-Kuddūs came to Jenāb-i-Ezel. I have heard that after receiving this news he suffered for three days from a violent fever, induced by the burning heat of the fire of separation; and that after the three days the signs of holiness (*āthār-i-kudsi*) appeared in his blessed form and the mystery of the 'Return' was [once more] manifest. This event took place in the fifth year of the Manifestation of the Truth, so that Jenāb-i-Ezel became the blessed Earth of Devotion, and His Holiness 'the Reminder' [i.e. the Báb] appeared as the Heaven of Volition...Now when the letters of Jenāb-i-Ezel came to His Holiness 'the Reminder' [i.e. the Báb] he rejoiced exceedingly, and thenceforth began the decline of the Sun of 'the Reminder' and the rising of the Moon of Ezel. So he [i.e. the Báb] sent his personal effects, such as pen-cases, paper, writings, his own blessed raiment [i.e. his clothing], and his holy rings, according to the Number of the Unity [*Vāhid* = 19], that the outward form might correspond with the inward reality. He also wrote a testamentary deposition, explicitly nominating him [i.e. Ezel] as his successor [*Walī*], and added, 'Write the eight [unwritten] *Vāhids* of the *Beyán*, and, if "He whom God shall manifest" should appear in His power in thy time, abrogate the *Beyán*; and put into practice that which we shall inspire into thine heart.' Now the mystery of his bestowing his effects on Ezel according to the 'Number of the Unity' is perfectly evident, namely that he intended the inner meaning thereof, that it might be known to all his followers that after himself Ezel should bear the Divine influences. And his object in explicitly nominating him as his successor also was to re-assure the hearts of the weak, so that they might not be bewildered as to his real nature, but that enemies and friends alike might know that there is no intermission in God's grace, and that God's religion is a thing which must be made manifest. And the reason why [the Báb] himself refrained from writing the eight [unwritten] *Vāhids* of the *Beyán*, but left them to Ezel, was that all men might know that the Tongue of God is one, and that He in Himself is a sovereign Proof. And what he meant by 'Him whom God should manifest' after himself was Hazrat-i-Ezel and none other than him, for there may not be two 'Points' at one time. And the secret of the Báb's saying, 'Do thus and thus,' while Ezel was himself also a 'Proof,' was that at this time His Holiness 'the Reminder' was the Heaven of Volition, and Ezel was accounted the Earth of Devotion and the product of purified gifts, wherefore was he thus addressed...Mīrzā Ḥusayn Hamadānī **New History (Tarikh-i-Jadid)**, (trans.) (ed.) E.G. Browne, Appendix II (Cambridge: Cambridge University Press, 1893), 374; 380-381.

²⁵ http://www.duas.org/Dua_Baha.htm

²⁶ <http://wahidazal.blogspot.de/2011/08/dawn-prayer-dua-al-sahar-or-prayer-of.html>

²⁷ Or as Hājī Mīrzā Jānī Kāshānī puts it, "...In short, as soon as the time had come when the 'Eternal Fruit' [Thamara-i-Ezeliyyé] had reached maturity, the Red Blossom of Reminder-hood [i.e. the Báb], casting itself from the branch of the Blessed Tree of the Ká'imate (which is 'neither of the East nor of the West') to the simoom-wind of the malice of foes, destroyed itself, and prepared to ascend from the outward and visible 'World of Dominion' to the inward realm of the Mystery of Godhead... Mīrzā Ḥusayn Hamadānī **New History (Tarikh-i-Jadid)**, 381.

²⁸ Which in the system of Shaykhī-Bābī subtle physiology is the highest organ of perception and which Shaykh Aḥmad al-Aḥsā'ī directly associates with existence/being (وجود) itself, see Idris Samawi Hamid in Idris Samawi

Hamid *The Metaphysics and Cosmology of Process According to Shaykh Aḥmad al-Aḥsāʾī*, doctoral dissertation, SUNY-Buffalo (1998), 99, http://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf

²⁹ <https://www.scribd.com/document/83022012/William-Chittick-The-Five-Divine-Presences>

³⁰ <http://wahidazal.blogspot.de/2013/12/a-haykal-of-surah-of-power-al-qadr-97.html>

³¹ <http://www.bayanic.com/showPict.php?id=asma&ref=0&err=0&curr=0>

³² <http://bayanic.com/showPict.php?id=ahsan&ref=0&err=0&curr=0>

³³ https://en.wikipedia.org/wiki/Deep_ecology

³⁴ https://en.wikipedia.org/wiki/Liberation_theology

³⁵ https://en.wikipedia.org/wiki/Critical_pedagogy

³⁶ https://en.wikipedia.org/wiki/Paulo_Freire

³⁷ https://en.wikipedia.org/wiki/Frantz_Fanon

³⁸ https://en.wikipedia.org/wiki/Hannah_Arendt

³⁹ https://en.wikipedia.org/wiki/Jalal_Al-e-Ahmad

⁴⁰ https://en.wikipedia.org/wiki/Edward_Said

⁴¹ https://en.wikipedia.org/wiki/Joseph_Massad

⁴² http://sites.sas.upenn.edu/educationglobal/files/ebooksclub-org_the_racial_contract.pdf

⁴³ https://en.wikipedia.org/wiki/Temporary_Autonomous_Zone; full text, here

https://hermetic.com/bey/taz_cont

⁴⁴ <http://libgen.io/book/index.php?md5=3617550500C50C498DA4F4395BDA4DEB>

⁴⁵ <http://libgen.io/book/index.php?md5=BE7F9A8E783BA38D674F4532C3D1DDDE>

⁴⁶ https://en.wikipedia.org/wiki/Thorstein_Veblen

⁴⁷ https://en.wikipedia.org/wiki/Rudolf_Steiner

⁴⁸ https://en.wikipedia.org/wiki/Paulo_Freire

⁴⁹ <http://libgen.io/book/index.php?md5=E7C9674042510AD3EA480EA553F6F4C0>

⁵⁰ <http://libgen.io/book/index.php?md5=494D9461097F3C560959195AD0882E4A>

⁵¹ Given this, notions and suggestions that ‘anything goes’, that ‘there are no rules the higher one goes’, ‘that reality is malleable to the conceits and contrivances of humans,’ and where morality and ethics can either be discarded altogether or opportunistically bent to some convenience are patently false and fallacious, insidious ruses by the counterpowers of darkness in whatever form they appear and whoever advocates them. However, the central point is that *ethnocentrism* cannot and should not be imposed by force or by any coercive authoritarian measures or modalities. Rather the space must be created and all means found allowing for individuals as well as collectives to discover and personally interact with these truisms in their *factities* via both experiential as well as theoretical knowledge (in the sense of *theoria*) around these immutable ontological facts of creation. This also means that the metaphysics of Theophanocracy fully acknowledges the “reality of hell,” as it were, and what the religion of Mazdaeanism (i.e. Zoroastrianism) designates as “the counterpowers of darkness”(*druj*) and the necessity to struggle against these malevolent and malefic forces in the material and the spiritual worlds.

⁵² <https://www.counterpunch.org/2016/02/10/dugins-occult-fascism-and-the-hijacking-of-left-anti-imperialism-and-muslim-anti-salafism/>

⁵³ The Duginists do not even believe in the concept of prayer/mantra even though many of them pretend to Eastern Orthodox Christianity whose *hesychasm* is quite a profound theurgical tradition in its own right, which should tell you what these people are really all about and how fake, inverted and tragicomical their entire notion of ‘Traditionalism’ together with their professions of conversion to Eastern Orthodox Christianity ultimately really is.

⁵⁴ Shaykh Aḥmad Zayn al-Dīn al-Aḥsāʾī *Sharḥ al-Ḥikma al-ʿArshiyya* (Commentary on the Wisdom of the Throne of Mullā Ṣadrā), JK2 (*jawāmiʿ al-kalim*, 2nd edition), Vol. 4, p. 633, Trans. Idris Samawi Hamid

⁵⁵ Which can also be glossed with the Mazdaean ‘Xvarnah’ (the Light of Glory).

⁵⁶ In (ed.) Najīb Māyil Harawī *dar shabestān-i-‘irfān* (Tehran: *nashr-i-goftār*, 1369 solar/1990 CE), 124.

⁵⁷ But see also https://www.academia.edu/1509428/The_Seven_Seals_of_Judeo-Islamic_Magic_Possible_Origins_of_the_Symbols

and

https://www.academia.edu/5998229/A_comparison_of_the_Seven_Seals_in_Islamic_esotericism_and_Jewish_Kabbalah
